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Beulah  
United Methodist Church

The Church That Would Not Be  
Stopped



An incomplete historical sketch  
2<sup>nd</sup> printing  
with additional information  
by

Rev. Dennis W. "Bud" Cameron  
1997

Surry Community College Inc  
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S#98-1253



*New Information  
for  
2<sup>nd</sup> Printing  
1997*

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*FOREWARD**Second Printing**The Church that Would Not Be Stopped*

The humble effort of this author in the writing of *The Church that Would Not Be Stopped* was a gift to the congregation of Beulah United Methodist Church in 1989. The occasion was the centennial of the building of the first church at Beulah in 1889. I acknowledged in that book that it was an incomplete sketch. It was, and it remains so.

Beulah United Methodist Church is again celebrating a centennial observance this year - a most unusual one, to be sure. In September 1897, the first church at Beulah was burned to the ground by the Blockaders. [See the article entitled, "The Beulah Methodist Church and the Bootleggers" on pages 20 - 22.] Of course this centennial celebration is not celebrating the burning of the church, but rather a century of Christian witness and Christian nurture that Beulah has provided to the community and its members after the Blockaders purposely and deliberately tried to destroy the church.

This printing does include some new information, following this article, that has been discovered since the book was first printed in 1989.

The list of ministers of the United Methodist Church on page 51 has been updated and the cemetery survey includes those buried in the cemetery since 1989 [see page 54]. Other than these additions, the material is the same as in the 1989 printing.

I am now in my twelfth year of serving the congregation of Beulah United Methodist Church as minister. It has, indeed, been my pleasure.

Dennis W. "Bud" Cameron  
Minister

*September 1997*



*NEW INFORMATION*  
*by*  
*Dennis W. "Bud" Cameron*  
*1997*

Sometime after the publication of the first printing of the The Church that Would Not Be Stopped in 1989, I received a copy of a newspaper article printed in the September 8, 1927 issue of the Mount Airy News. The article was entitled, "New Church Dedicated," and it told of a recent dedication of a new church building at New Hebron Methodist Church at Pine Ridge. The article included an excerpt from a paper by the Reverend J. A. Cook, the pastor of New Hebron, Beulah and other Methodist churches. Rev. Cook had done "much searching of the records to find the true beginning of Christian work (Methodist) in this section."

The history of New Hebron and Beulah are entwined and so the article gives information that applies to Beulah as well. Both churches are direct descendants of an older Methodist church in western Surry County which, according to this article, was called Hebron. In the 1989 printing of The Church that Would Not Be Stopped, I told of an older Methodist church in the area that dated back to the late 1700s or early 1800s. This church, according to this article, was Hebron. It was this church that was referred to in Hardin E. "Skitt" Taliaferro's book, Fisher River Scenes, as "Bellows Meeting House." [See the article on "Peter Beller" on pages 11 and 12 of this book which tells what I knew of the early Methodist congregation in 1989.]

In Rev. Cook's 1927 paper, he tells this of the early history of Hebron Methodist Church from which Beulah and New Hebron were formed in the 1880s:

"In the year 1779 Rev. Andrew Yeargan came down through Fancy Gap and began preaching in western North Carolina. He was the first Methodist preacher who traveled this section. He established churches throughout the Yadkin Valley.

The old Yadkin Circuit was organized in the early eighties of the eighteenth century. All this region was embraced in the wide reaches of that circuit which extended from near Greensboro, N. C. to the Pacific Ocean.

*Churches were organized and rude log houses were built for worship. As a rule no deeds were given or recorded for the land upon which these log houses stood. The church was as a rule organized in a private home and when it outgrew the accommodations of the wilderness hut a church was built nearby. Owing to the fact that no records were kept, it is almost impossible to trace the history of the various churches composing the circuits as they were organized.*

*In an effort to find a date for the organization of Hebron Church we have interviewed the oldest living citizens of the community and searched the records at Dobson. So far we have failed to find an exact date, but comparing the records for the other churches we find that Hebron was in existence as early as 1822 and its history probably exceeds that date by at least twenty years.*

*One man tells us that when he moved into this community in 1874, the old people told him that the church had been in existence for a hundred years. This would carry its organization back to the days of Andrew Yeargan. [I don't know who this person was that told this to Rev. Cook, but it certainly could have been Sam Moore who came to this community around 1874. Sam Moore was a local lay preacher who was instrumental in Beulah's formation in the 1880s. In 1899 Sam Moore and a number of his family transferred their membership from Beulah to New Hebron where he would have been a member in 1927.]*

*The original church building stood on land now owned by Mr. Henry Cook. The logs of which the church was built were moved nearly forty years ago and used in erecting a tenant house which is still in use on the farm of Miss Pattie Richards." [This is the same church which Robert Richards described to me in 1989 and of which I wrote on page 12 of this book.]*

*Rev. J. A. Cook then tells that in 1882 a log structure was erected on the site of New Hebron Church at Pine Ridge. Thus, it appears that New Hebron Church was organized around 1882. We know the first church at Beulah was built in 1889. We still do not know why Hebron Methodist Episcopal Church South divided with part of its eastern congregation becoming New Hebron at Pine Ridge. If there was division within the Hebron Church, it is not remembered; nor does Rev. Cook suggest this was*

the case. However, Rev. Cook does not mention Beulah Church in his article either, which is not surprising, since the article was in regard to the dedication of a new building at New Hebron.

Rev. Cook states in his paper that the old Hebron Church "logs were moved nearly forty years ago and used in erecting a tenant house." That subtracts out to around 1887. So apparently the folks remaining at old Hebron Church continued to use the old church until the church at Beulah was established and built. Thus, the congregation at Beulah has existed for over a hundred years and is a continuation of the Hebron Methodist Church which has existed over two hundred years in western Surry County.

*I am grateful to Rev. J. A. Cook and his 1927 paper which sheds light on the history of both Beulah and New Hebron Methodist Churches.*

*Written for the second printing of The Church that Would Not Be Stopped on the centennial observance of the burning of Beulah United Methodist Church in September 1897 by the Blockaders.*



# Beulah United Methodist Church Centennial

1889 ~ 1989

## The Church that would not be stopped



Beulah Methodist Church

An incomplete historical sketch  
by

Rev. Dennis W. "Bud" Cameron



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## FOREWARD

This Historical Sketch, is a gift of love to the present congregation of Beulah United Methodist Church, and to those near and far away - who love, fondly remember and call this church their home church.

My association with Beulah United Methodist Church began in April, 1986, when I, as a declared candidate for the ministry, was asked by the district superintendent to serve as associate pastor of the Mount Airy - Surry Circuit. I fell in love with this church, the first Sunday, and the congregation as soon as I met them. I was raised in a rural community in the sandhills of North Carolina, very much like Beulah, only not as pretty. There is in the heart of my home community a white frame church that is "so dear to my childhood". Cypress Presbyterian Church has been a preaching point since 1823 and was organized in 1826. Five and six generations of various branches of my family have worshiped there. It is a sacred place to me, not so much, because of its historic association with my family, but because, in addition to home it was where I was taught about God and experienced the love and caring of a Christian fellowship. Rural churches of various denominations have played such a great part in our nation's spiritual development and continues to play an important part in the life of individuals and communities today. The number of people attending worship at rural churches today, may not be as many as in days gone by and that is tragic. The population shift from country to towns and cities, has had an effect on such churches as has the growth of a materialistic, self-indulgent culture. Yet in rural churches across the land, God is still worshiped, His word still proclaimed, Faith is still nurtured, prayers still lifted up and so it will continue. Lord send a revival to those country churches, that will shake our people and nation, to seek thee and thy way, Amen.

It was decided by the members at Beulah, that during this centennial year, we would look back at our churches past and endeavor to learn what we could. So little was known. So few records and so many who would have been able to tell us so much have gone to the Heavenly kingdom. This year we have learned much about the people who have faithfully labored here and we have learned of so many difficulties that the church has endured with great faith. Yet there are still

many unanswered questions. Hopefully, this historical sketch might lead to finding those answers. Please note, that I have from time to time, used such words as probably, possibly, likely, might have, etc. Everywhere I have done this, I have tried to underline these words to call your attention to the fact, that there is little or no proof at this point in regard to the statement that follows the underlined word.

As a result of this centennial celebration, the congregation has a renewed appreciation of the church's past, a better understanding of the church's struggles and a renewed determination that the church that would not be stopped, will not be stopped. Hopefully, this year of celebration, of learning, of remembering, will serve to challenge us as individuals and as a church, as we begin our second century. It is no little thing, for a local church to serve and be a light in the wilderness of this world for a hundred years. A church centennial celebration is an affirmation of God's leading and a faithful response to His purpose. It is hoped this historical sketch will warm your hearts, lift your spirits and encourage us all in our individual journey of faith, as well as encourage us as a church.

The preparation of this sketch has been a most educational experience for me. Not only have I learned about this particular church, and the Beulah community and its people, but it has also taught me a lot about the development of Methodism. For example: the church began as Beulah Methodist Episcopal Church South, in 1889. It was a member of the North Carolina Conference. In 1890, the Western North Carolina Conference was formed. All of this was within the Methodist Episcopal Church South. In 1939, the Methodist Episcopal Church of North and South and the Methodist Protestant Church were joined together in the Methodist Church. In 1968, the merging of the Methodist Church with the Evangelical United Brethren merged and became the United Methodist Church. Beulah Methodist Church has always been a circuit church and remains so today. The names of the district Beulah has been assigned to has changed often, as well as the make-up of the circuits to which the church was assigned. All of this made it more difficult to locate information.

I regret this historical sketch is not a better work. The pressure of time to get it finished has not permitted needed polishing. The subject of the book and its contents deserve being printed in a more

attractive form. This historical sketch is something that the future generations shall treasure. (If you find errors, please let me know. If you have additional information please let me know that too.) The story of Beulah Methodist Church as it emerged is fascinating and inspiring. I hope you will find it so. I have divided the historical sketch into four parts. The first part consists of six articles under the heading, "The Church that would not be stopped." The second part is entitled "Historical Shorts." The third part consists of historical data and the fourth part is a small pictoral collection of Beulah ministers.

I would like to express my thanks to the following people, who have searched their memories and provided a wealth of information. In doing so, they have expressed their love for Beulah Methodist Church. Elmer Hodges, Robert Richards, John and Mildred Richards, Hurley Moore, J.B. and Goldie Sparger, Mallie Carico Lawrence, Bill and Stella Ramey Carico, Vergie Lowe, Carlie McCormick, Angelina Calloway Jurney, Ruth Minick, Monty Wood and Rev. and Mrs. Arthur Livengood. I also want to express my appreciation to the congregation of Beulah United Methodist Church for all their efforts, as we have celebrated this centennial together. For after all, we know it is the faithful fellowship of Christ that is the church, not a building. To those who once were of that faithful fellowship, who labored here in years long gone, whose faith and determination preserved the church for this generation, who now are in the fulness of God's glory, to them we are eternally grateful. To God and His kingdom we give praise.

It seems it is customary to dedicate any printed work, particularly one that is a labor of love. Though this historical sketch be judged a feeble effort, please know it was done with a good and loving intent. Though the following list of dedications may be longer than usual, each tribute is no less sincere.

This book is dedicated to

My mother and father, for a Christian home.

Cypress Presbyterian Church, for Christian nurture as a youth.

Franklin Heights United Methodist Church, for taking this stranger in.

Rev. Dwight Cartner, Rev. Cameron Dodson, and Rev. Wayne McMillian  
for spiritual help, encouragement and friendship.

Vickie D. Cameron, my wonderful, loving and understanding wife.

Mary Irene Cameron, my daughter, joy to my heart, and who has this  
year accepted Christ into her heart.

McKay Addie-Ruth Cameron, my darling baby, who with her whistling  
and other antics often times steals the attention of the  
Beulah Congregation.

Dennis W. "Bud" Cameron

Sept. 1989

## Part One

Beulah Methodist Church

The Church that would not be stopped



## EARLY METHODISM AND WESTERN NORTH CAROLINA

The title of this article is broad enough to fill several volumes, but to do that, an author would have to have a vast amount of information available and years of time to research and digest it. This writer has neither. However, a summary review of Methodism and Western North Carolina might be of some value.

John Wesley, the son of an Anglican Minister and a devoted Christian mother of Puritan stock, was an Anglican minister himself. In 1738 "his heart was strongly warmed," at a religious meeting in Altegate. While a message on the Grace of God, taken from the book of Romans, was being delivered, Wesley felt himself a sinner unworthy of the love of God. While he remained an Angelican minister the rest of his life, his heart ached to bring the message of salvation and God's Grace to the people. England was engaged in the industrial revolution, which drastically changed England's Society and degraded humanity in the process. Long hours of grinding work with little pay and minimum comforts, the existence of child labor and the poorest of working conditions existed through England. People seemed caught in a hopeless condition with nothing but drudgery and misery as their lot. The Anglican Church (the state church) held for the average person little appeal and offered little in terms of help or hope. Church attendance fell drastically, while escape for many was sought in a bottle of liquor. Having lost hope and a sense of self worth and having nothing to aspire to, the people aspired to little and were a faithless generation. In order to reach out to the wretched masses, John Wesley, a somber and unemotional man, became a traveling evangelist, taking the message of salvation and grace to the people who never darkened the doors of the church. He, out of necessity, developed a methodical system of organization, which would support and demand the best of the many who responded to the message of God's love. Through a system of societies and classes, and the development of lay leaders, he was able to establish small bands of believers who nurtured one another in faith and reached out to others. To this work, Lay ministers joined in carrying the same message of evangelism, while some rode circuits of organized societies supporting their new found faith. It is amazing to discover that this man, who through God's leading, brought about the greatest revival England has ever known, was not even allowed to preach in most of the Anglican Churches.

One of those, who caught the fire of the movement, was a young man by the name of Francis Asbury. When volunteers were called to go to the colonies of America to carry the message of salvation and Grace, Asbury volunteered to go. No one person, in the history of our young nation, has given himself more completely to the cause of Christ and accomplished so much for that cause, as Francis Asbury. Following the Revolutionary war he became the first Bishop of the Methodist Episcopol Church in 1784. He is truly the founder of American Methodism. "Live or die, I must ride" he once said, for it was by riding that he was to carry the message of salvation and Grace. He was the "first circuit rider in America" and was often called the prophet on the long road. Over a forty-five year period, from 1771 to 1816, Bishop Asbury covered 265,000 miles. He saw Methodism grow from six preachers and six hundred members, to seven hundred preachers and two hundred thousand members.

Western North Carolina was slowly being settled, but still was a big wilderness with practically no towns. There were only trails and hardly any kind of organized religion, except in small pockets, where groups of settlers brought their religious beliefs and organizations with them. There were the Moravians at Bethania and later Salem and the Quakers at New Garden, Westfield and Deep Creek. Interestingly enough most of the settlers in western North Carolina came not from the east, but rather from the North through the "Great Wagon Road "as it was called. They came down from New Jersy, Pennsylvania, Maryland, and Virginia across the Shenandoah Valley and across the Blue Ridge Mountains through the various gaps. Where the people went, Asbury was soon to follow. Bishop Asbury came down through Virginia and crossed over Flower Gap into Surry County in the years 1771, 1781, 1784, 1788, 1790, and 1792. His route did not bring him to the Beulah Community, but not far from Beulah to the east. Surely from Flower Gap he beheld Round Peak, Skull Camp and the Valley's of Beulah. On these travels, he was on his way from Bridle Creek Church near Independence, Virginia to Mc-Knights at Clemmons. Ruth Minick, Surry Counties formost historian, upon whose research this writer is drawing extensively, charts his route through as follows: Flower Gap, down Pauls Creek to Stewarts Creek, as it ran into the Ararat River, and on down the Ararat through Siloam where the Ararat runs into the Yadkin and down the Yadkin to Clemmons. It is tradition, that Asbury visited in Siloam, and may have even organized a meeting there.

It is known, that a Brother Whitaker of Siloam, became a circuit rider under Asbury and that Asbury visited in Whitaker's home. It is also known that Asbury stayed in the home of a Mr. Armstrong on Paul's Creek. Evidently, this was at the site of what later was to become Hugh Gwyn's Plantation "Idlewile" on Piper's Gap. It is also very likely that if Asbury stayed there he may have preached there.

John Wesley died in 1791, leaving in his will a silver spoon, a frock, and the Methodist Movement. Truly, the ripples he set in motion in the lake of history are still moving outward. One of his greatest guided acts, whether intentional or not, was letting Francis Asbury "loose" on America. Francis Asbury by devotion and perseverance, established a solid foundation for Methodism in America and set "loose" many devoted circuit riders who had the burning desire, as did Asbury and Wesley before them, to spread the message of salvation and Grace to a lost world.

This author would now like to introduce to you some of the leading circuit riders of the nineteenth century, who spent much time in Surry County, promoting the cause of Christ and building the Methodist Church. In doing so, many of the circuit riders are not mentioned. For more information on who they were and about their ministry, see the book Central Methodist Church - Mount Airy, North Carolina - It's Early Years 1829-1900, by Ruth Minick. It is largely from this book, that this writer draws information for this article, with the permission of Miss Ruth Minick, the author.

#### Peter Doub, March 17, 1796 - August 24, 1869

Peter Doub was born in what is now Forsyth County, in 1796. His father and mother were John and Eve Doub. They were converted to Methodism by Andrew Yeargin, the first minister assigned to the Yadkin Circuit in 1781. John Doub, Peter's father, became a local Methodist Minister. He and his wife organized a church of six to eight members in their home. At a camp meeting in 1802, their son Peter, was "awakened" and in 1817 was converted and licensed to preach. Peter Doub was stationed in the Yadkin District (from Orange to Patrick West) in 1826-1829. In four years, he conducted 50 camp meetings and 144 Quarterly Conferences. During all these meetings, 2,738 people were converted under his preaching.

Tradition has it, that one of these camp meetings was held at a crossroads at Toast. He certainly had an effect on the spreading of Methodism in Surry County. For it was under Peter Doub's Ministry, that the Methodist Churches of Mount Herman, Lebanon (Mount Airy) and Siloam were organized. He was widely held the most prominent preacher of North Carolina and was awarded the Doctor of Divinity degree by Trinity College. He died in 1869, having served as a Methodist Minister for over fifty years.

James Needham 1799 - 1899

James Needham was a supply preacher. He never joined the Conference, yet he was to spend seventy-eight and a half years in the ministry. James Needham was an extraordinary man. Rev. J.P. Rodgers, who was minister at Beulah at the time the church was burned, wrote a pamphlet entitled, "Life of James Needham" shortly after his death in 1899. Rodgers said, "Probably no minister in North Carolina was more remarkable or more widely beloved. James Needham was born in Randolph County in 1799, of devout Methodist parents. As a child of four or five, his family started out for Ohio, but because of illness stopped at a home near Laurel Bluff in Surry County. They stayed there for several years. The family then moved back to Randolph County. James Needham was converted in 1820 and in 1842 he moved near Pilot Mountain. Father Needham, as he was widely known, served the churches in this area as a supply preacher until his death, just short of his one hundredth birthday. James Needham established many of the leading camp meetings that were very popular in that time. He organized the Blue Ridge Mission, served for two years on the Fishers River Mission and traveled one year as a circuit rider on each of the following circuits - Stokes, Forsyth, Surry, Yadkin and Surry Circuit, which had twenty-eight appointments. He probably helped organize many churches in Surry and surrounding counties. It is said "he preached expecting results." It is said he was widely known for his power of prayer, many stories are remembered of his praying for the sick who got well, of praying with families in grief and they became joyful. When he prayed for rain, it rained. At the age of ninety-eight, Needham assisted in a revival at Central Church in Mount Airy. Father Needham is buried at New Hope Methodist Church at Ararat, North Carolina.

Miles Foy May 21, 1811 - March 10, 1895

For sixty years, Miles Foy was an Ambassador for Christ. Foy was born in 1811 in Jones County. He was licensed to preach in 1829 at the age of seventeen and was sent to the Salisbury Circuit, which included at that time, a part of seven counties. On two occasions, during his active ministry, he had to drop out of the ministry because of failing health. He retired from the traveling ministry in 1880 and lived the rest of his life in Mount Airy. He and his last wife are buried in the old Methodist Cemetery in Mount Airy. He was married three times.

Marquis LaFayette Wood October 23, 1829 - November 25, 1893

Rev. Marquis Wood was to serve the Mount Airy area on three different occasions. Rev. Wood was born in 1829 in Randolph County and was ordained in 1857. He first came to the Mount Airy Circuit at the age of twenty-nine, and served here in 1858-59. He returned as pastor of the Mount Airy Methodist Church, and was Presiding Elder of the Mount Airy District in 1870-74. He kept an interesting diary, which tells much about this work as a circuit rider minister. In 1859 he went to China as a missionary and served there for ten years. He was president of Trinity College for one year, but didn't like it. He held appointments for the rest of his career. He died in 1893, and like Asbury, he preached three weeks before his death, sitting in a chair.

Rev. Waddill Johnson

Rev. Marquis Wood, in his diary entry dated February 3, 1858, writes of meeting a Brother Hicks, whom he first met at the Blue Ridge Meeting in 1856. Brother Hicks was a local preacher. Brother Hicks told Rev. Wood that he was converted under the preaching of Old Waddill Johnson. Brother Hicks stated, that Waddill Johnson was the first Methodist preacher that came through this country. If Brother Hicks was an old man in 1858, it is possible that he was converted under Waddill Johnson in the early 1800's. Waddill Johnson shows up as an appointee on the 1815 list of ministers. Beyond this, nothing is known of Waddill Johnson.

Peter Beller

Little is known of Peter Beller. It appears he was a local Methodist preacher and established a meeting house in the Beulah section of Surry County. The meeting house was known as Beller's Meeting House. In 1798, he obtained a tract of land by state grant for three hundred acres. Much is written about Parson "Bellow's" and events that happened at his meeting house in Fisher River Scenes and Characters, a book printed in 1859, and written by Harden E. "Skitt" Taliaferro. Taliaferro was reared in the Fisher's River section of Surry County, and the book is based on events, stories and people he knew while growing up in that section in the early 1800's. (In the land grant the name is spelled Beller, in Fisher River Scenes and its Characters, the name is spelled Bellow) In the book, we have the following description of Beller. "He was dressed in raw hide", "stitched-down shoes", he stood six foot four inches. He was raw boned, long faced, pug-nosed, and wide mouthed - - - He was a mountain "boomer" dressed in a linsey hunting-shirt down to his knees, with a leather band around his waist, a tow and cotton shirt, dressed buckskin pants with a few other things of minor importance." The book also identifies the family of William and Sarah Tucker as being Methodist. Dick Snow, who married Sally Tucker, the daughter of William and Sarah Tucker, is quoted by Taliaferro as having said, "we didn't have much of a weddin, 'cause as how the old man, old 'omun and all the gals. Sally too, was mosthodises they wouldn't 'low dancin'. "Skitt" Taliaferro also says his mother lived and died a Pious Methodist. In the book he also tells of the daughters of Mesheck Franklin, the congressman, who "went to the Methodist quarterly meeting near the residence of Dick Snow. The Franklin girls called on Dick Snow and spent the night with him." Presumedly, this meeting took place at Beller's meeting house. Martha Jane "Pattie" Richards operated a store in the Beulah Community for over fifty years. She bought some property in 1918. On the property was a log house. Pattie was very knowledgeable about events and the people of the Beulah Community. She told her nephew Robert, that the twenty by forty foot long cabin that stood on her property had once been a Methodist Church. Robert also remembers hearing that the log house was moved back about fifteen feet from its original location, that there were deep holes made by horses tied to hitching posts. Robert says that the cabin which burned in the 1950's, was a very old log house when he first saw it as a child.

He also said the beams were made of large hewn logs. Robert said there were no trees in this area in this century to have made the huge beams that were in the house. He estimated that the house was built in the early 1800's. This writer believes that the log structure was probably Beller's meeting house. Beller's meeting house may have also served as a school house. Not a lot is known by this author about Peter Beller, where he came from or where he went. At one time he was living in Grayson County, Virginia. Beller did start the first Methodist Church in the Beulah Community. What happened to Bellers church and congregation is not known at this time. If Beller's name is German and it is entirely possible that it is, then it may have been pronounced Būl'-ler. If so, this may have been the source for the name of the Beulah Community.

Sources: Central Methodist Church, Mount Airy-North Carolina. It's early years by Ruth M. Minick (1979)  
Fisher River Scenes and Characters by Harden E. "Skitt" Taliaferro (1859)  
Land Grant of Peter Beller - Surry County Register of Deeds Office.  
Conversations with Robert Richards, Richard Freeman, Elmer Hodges.

## THE BEULAH COMMUNITY AND THE FORMATION OF THE BEULAH METHODIST EPISCOPAL CHURCH SOUTH

The Beulah Community is a beautiful area and a good place to live. This statement would not do justice in describing Beulah to someone who was unacquainted with it. The people who live there know the statement is true, but they also know that these few words do not begin to describe Beulah as the special place it is. Beulah lies at the foot of the Blue Ridge Mountains and has several mountains within the community. It is made up of beautiful green valleys and many flowing streams. The many pastures and fields give way to breathtaking views of the mountains of the Blue Ridge. There is Sugar Loaf, Fisher's Peak, and Piney Knob. The mountains and their gaps make for an inspiring view no matter what the season. In the northern edge of Beulah is Round Peak Mountain (Elevation 2,094), standing out from and south east of Fisher's Peak (Elev. 3,609). Then almost due south of Round Peak is Buck Mountain (Elev. 1,805), then further southeast is Skull Camp Mountain. Warrior Mountain, Saddle Mountain, Rich Mountain and the area of Roaring Gap can be seen in the distance to the south west, blending in with the Blue Ridge as the mountain range turns in that direction. If anyone wants to know why the Blue Ridge Mountains are called blue, they need to come to Beulah and they can see for themselves. This is particularly so if it is a crystal clear day with the sun shining and puffy white clouds floating slowly by in the Carolina Blue sky.

Elmer Hodges says, that the older Beulah Community began on the east side of Buck Mountain in the west and continued on around the southeast side of Round Peak on the north. From there somewhat southeast to and then down Woodfork Branch, then south across the woods and fields until reaching Beaver Dam Creek. Then west as the creek meanders and along the northern side of Skull Camp Mountain. From Skull Camp Mountain northwest to Sage Creek. From Sage Creek, north again to Buck Mountian. As best as can be determined, there has never been a post office at Beulah bearing that name. Around 1928, a post office was located for a number of years in Sparger's Store. Efforts were made at the time to have the post office named Beulah, but efforts were denied because there was another North Carolina post office already named Beulahville. The name given to the post office was Bottom. Beulah remains today a rural farming community. Tobacco

corn, soybeans, wheat, rye, strawberries and vegetables are some of the kinds of crops raised in Beulah. In addition, there are a number of dairy, beef and poultry operations in the community, and nearly everyone has a garden and some fruit trees. However, today, few families make farming their full time occupation. Most have other jobs in Mount Airy, Dobson, or even Winston-Salem. The Beulah schools have always been important in the Beulah Community. In 1927 a number of small schools were incorporated into a new and larger school called Beulah School. Now the school is an elementary school, with older students going to Gentry Middle School and North Surry High School near Mount Airy.

The Beulah Home Extension Homemakers was organized over fifty years ago and has been an important organization for the women of the community. The Beulah Ruritan Club was organized in 1951. The Skull Camp Volunteer Fire Department was organized in the early 1980's and provides a valuable service to the community. Boy Scouts, Girl Scouts, Brownies, 4-H and various ball teams give the youth opportunities for play and learning. Today, there are a number of churches in the community, most of them are Baptist. There is Round Peak Primitive Baptist, and to the southwest Flat Top Primitive Baptist. Missionary and Independent Baptist churches in the community include, Oak Grove, Central View, Ladonia, Amazing Grace, Mountain View, New Life, and Mount Vernon. Some of these churches are outside of the boundaries of Beulah proper, but Beulah people attend them. Also, those people outside of Beulah proper claim they are from Beulah. The consolidation of the schools into Beulah School has extended the boundaries of Beulah Community. Beulah United Methodist Church is, to this writers knowledge, the only non-Baptist church in the area. The Beulah people are good people, neighborly and community minded. In these and other ways, the Beulah Community has many of the same characteristics as the Beulah community of a hundred years ago, but also there are some differences. However, before we look at the Beulah Community at the time of the formation of the church, let us turn to the early Beulah area before and following the Revolutionary War. It was then that people began settling in Beulah.

Following this article is a portion of the Fred Hughes Historical Map showing the Beulah area and earliest recorded landowners. You will want to be sure and look at that map. According to Hughes'

research, the earliest person to own property in the area was Peter King, who obtained property in 1745. In the 1760's William Robertson, Henry Manadue, Jr., James Dorchester, and Andrew Ferguson received property. In the 1770's, Matthew Davis, Jr., John Hanna, James Roberts, and Andrew Foster received property. In the 1780's we find the number of deeds and grants for property increasing. The reader needs to be aware that some of the property owners were speculators and did not settle here, but in the 1780's settlement was taking place. Those who received property in the 1780's were: Matthew Cox, John Flemming, Cornelius Keith, Jr., Thomas Rabon Henry Norman, Thomas Norman, Eli Norman, Moses Cockerham, Solomon Nelson, Zachariah Senter, William Munkes, Standwick Howard, Aaron Moore, Leonard Davis, Henry Speer, Edmond Wood, Micajah Oglesby, Edmond Wood, John Taliaferro, Joseph Allen, Thomas Spears, James Tucker, Richard Taliaferro, Gilbert Keen, Zenos Baldwin, Thomas Spence, Robert Byrd, William Davis, John Brasel, William Fuquay, Josiah Keen, Thomas Clark, William Head, Peter Beller and John Howard. In the 1790's the settlement continued with lands obtained by Jonathan Cox, Garner Tucker, Matthew Davis, Sherod Brock, William Hodges, Phillip Richards, Joel McKay who ran a mill, and Peter Hamlin. By 1800 there was a growing settlement here and it continued through the nineteenth century. Dr. John Taliaferro over on Fisher's River to the west, served the medical needs of the community.

Hughes' map shows there was a school in the community in 1785. The Franklin, Edwards, Oglesby and Taliaferro families lived over on the Fisher's River section of the Beulah Community. They were prosperous, educated and politically active. Their influence extended into the Beulah Community. They, like practically all of the other settlers in the early years of the community, migrated from Virginia into the area. Most were hard working, and many were uneducated. Most were independent in their words and actions. Most of the settlers had little and lived by sweat and hard work. It is not known when the Primitive Baptist came. They were here early. Peter Beller got a land grant for three hundred acres in 1789 on Beaver Dam Creek. We know little about him except, that he was a Methodist local minister and established a meeting house, which may have also been used as a school in the early 1800's. Much is written about the people of the area by Harden "Skitt" Taliaferro in his book Fisher River Scenes and Characters in 1859. Skitt Taliaferro was

born in 1811 and the book is about the people, events and stories that were told in the early 1800's.

No one seems to know when the community first came to be called Beulah. Neither does anyone know for sure how the name originated. This writer suggests two possible origins for the name Beulah, given to the community. The first possibility is religious in origin. In Isaiah 62:1-5, God through the prophet Isaiah, promises the people of Israel that in some future day Israel shall be known for her righteousness, and she shall have renewed glory. Israel shall no longer be termed forsaken and it's land shall no longer be called desolate, but the people shall be called Hephzibah (God's delight) and the land shall be called Beulah (married to God). (This writer's paraphrase.) Also, the New Testament concept of Heaven was similar to this. John Bunyan wrote of that glorious land at the end of life's journey, as being Beulah Land, in his book Pilgrim's Progress. The early settlers, as well as the people of the nineteenth century, were familiar with both the Bible and Pilgrim's Progress. Thus, the name of the Beulah Community might have received its name from these sources with a religious theme. The second possible source for the name of the Beulah Community might come from Peter Beller's meeting house. This possibility is discussed in more detail in the article entitled, "Early Methodism and Western North Carolina", under the sub-heading, "Peter Beller." If Beller is German and pronounced Bül'-ler then this could be the source for the slightly changed pronunciation and spelling of Beulah. Back in the early eighteen hundreds, a church would have been used to refer to a particular area such as Beller's (Bül'-ler) meeting house. Again, the writer presents these as two possible explanations for the name of the community. In fact, it is not beyond reason, to think the community might originally have been referred to as the area of Beller's meeting house and then years later the name was slightly changed to reflect the religious context. It still remains a mystery to this author, as to what happened to Beller's Methodist congregation. It appears he left the area sometime around or after 1825. Possibly, as there was no other Methodist preacher in the area, the congregation collapsed, and in fact by 1889 all who were in his congregation could have died. Hopefully, additional research will tell us more about Peter Beller.

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Following the Civil War, some new families moved into the Beulah Community. These families were to have a major role in the formation of the Beulah Methodist Episcopal Church in the late 1880's and were to compose the largest part of its membership for the first half century of the church's existence. In the late 1860's, the family of Jesse H. Richards and his wife Mary Lane and children, Jesse C., M.J., "Pattie", John, Welcome and Olivia, moved into the Beulah Community from Yadkin County. In the early 1870's, the family of Joshuway Moore and his wife, Ellen Byrd moved into the community from Grayson County, Virginia. Some of their children were Sam, John and McKinley. (There were other children.) By 1882 the family of Marshall C. Atkins and his wife Elizabeth Hill had moved into the Beulah Community from Grayson County, Virginia. Some of their children were married at the time of their coming. C. Friel Atkins married Malinda Phillips. John Heath Atkins was another son. L. Kemper Atkins married Martha Key. G. Leff Atkins, E.E. married William Bartlett, William K. Atkins married Neveda Jackson, Laura Atkins who married Myre Vernon and Bettie Atkins who married Ab. C. Calloway. Little is known about these families prior to their coming to Beulah. It is not known if there were Methodists in the communities they came from or not. These families were neighbors of each other.

The events leading up to the organization of Beulah Methodist Episcopal Church are not known. It is reported that the church grew out of a Brush Arbor meeting on the site of the present cemetery. Marshall C. Atkins owned that land. He died in 1888. It is not known who was the preacher of the Brush Arbor meeting. It is not known if it was a camp meeting. It is also not known how much time lapsed between the Brush Arbor meeting and the building of the first church in 1889. It would have required some time to raise the money required to build a frame church, the windows, etc. This author is certain in his own mind, that Sam D. Moore and C. Friel Atkins played a big part in the organization of the church. By 1896 and perhaps earlier, Sam D. Moore was a local Methodist preacher. There were probably others in the Atkins, Moore and Richards families who were active. Undoubtedly, some of the wives were actively involved.

The church, though small, was established and going well. In 1892, three acres of land was deeded to the church by W.K. Atkins, J.H. Atkins, E.E. Atkins and her husband William Bartlett. These were

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three heirs of Marshall C. Atkins. The deed makes reference to the corner of the church, which was already built.

So the church began. Many unknown troubles lay before it. This church began out of a revival. It began with strong faith. That faith was to be tested many times. The church had a purpose and a Lord to serve. This church would not be stopped.

Sources: Surry County Historical Map by Fred Hughes.

Fisher River Scenes and Characters by Harden "Skitt"

Taliaferro (1859)

Surry County Deeds

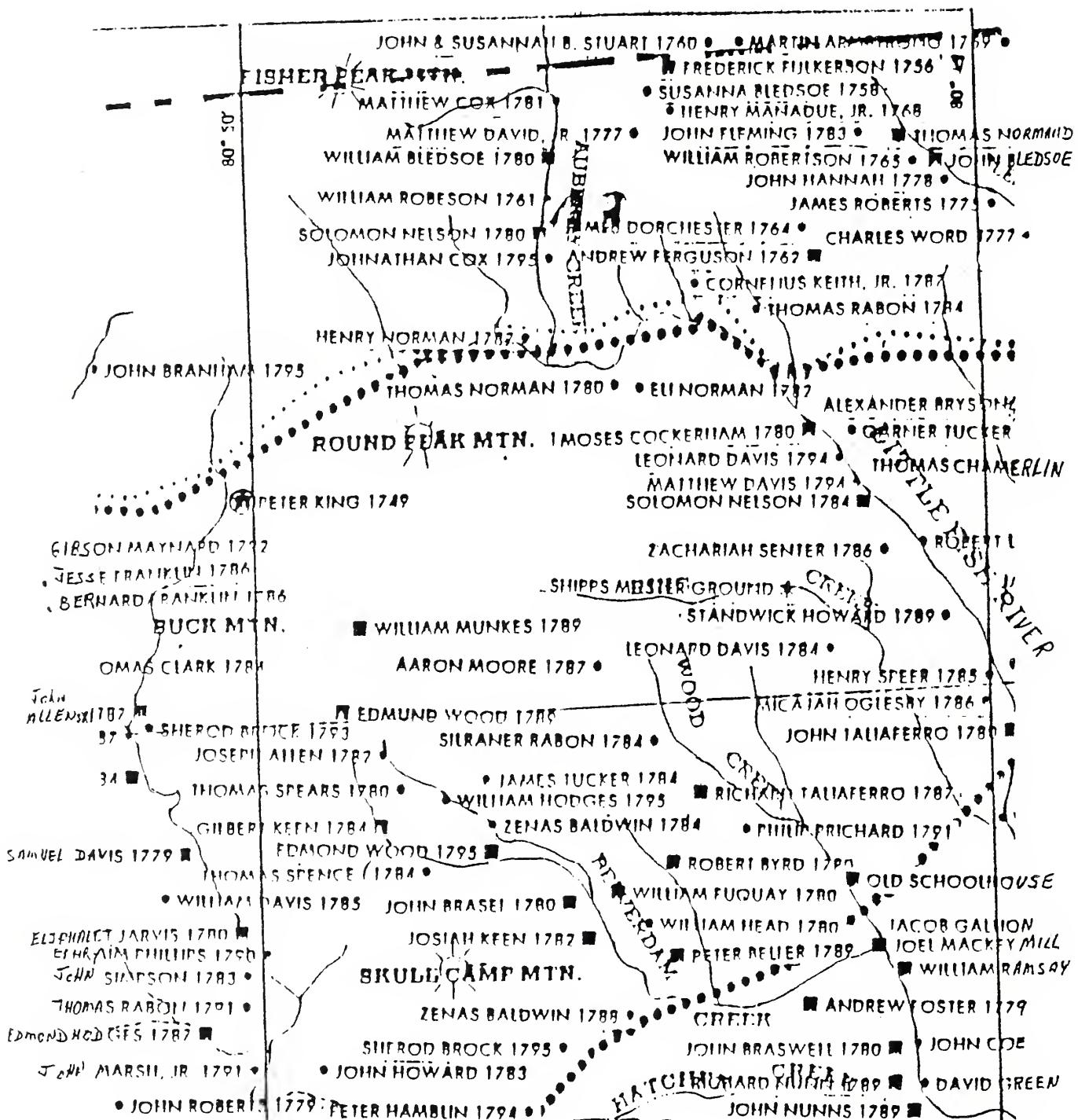
The Bible

Bible Dictionary

Church Deed

Conversations with: Elmer Hodges, John and Mildred Richards, Vergie Lowe, Robert Richards, Hurley Moore, and Rev. Arthur Livengood.

## Beulah and Area in the Late 1700's



## THE BEULAH METHODIST CHURCH AND THE BOOTLEGGERS

The Methodist Church has always been opposed to the use of alcohol as an intoxicant. This is because such use of alcohol does not foster or promote the spirit filled life lived in close relationship with God, rather the contrary is true. It is thus understandable, that the Beulah Church earned a reputation in this area as being opposed to liquor and its use. It is this writers understanding, that around 1895, the legislature enacted a law closing all the state licensed distilleries in the rural areas of the state. Prior to this, a person could operate a small distillery on his farm if licensed and if a liquor stamp tax was paid on the manufactured liquor. Many such distillers existed throughout the state and also in Surry County. The making of liquor had long been recognized as a means of revenue in the mountains and foothills of North Carolina and Virginia. The passage of this new state law was therefore very unpopular among those who had operated these small distilleries, which were declared unlawful. Needless to say, the many consumers of liquor were also upset about it. After all, liquor had been a real part of frontier life for generations. It was, one might say, a part of the culture of the people. Also, the people of the mountains and foothills of North Carolina and Virginia were an independent minded people, who by and large, felt government should not interfere too much with their lives. The state, telling them they could not legally make or sell liquor, whiskey or brandy, was too much for them to accept, especially when the state had for many years licensed the distilleries. The issue to many was not only one of economy, but also one of principle.

It needs to also be pointed out, that the effect of liquor on the lives, homes and communities of the region was devastating. Husbands and sons were often impaired or even died from alcohol abuse. Then too, the mixing of drinking and socializing often led to fighting, which maimed and killed many. Hardly a home could be found where the abuse of alcohol had not brought sorrow and heartache. Many Methodist preachers and churches outspokenly opposed the making, selling and consumption of liquor in the late nineteenth century. Such was the case at Beulah. Rev. Jesse Pinkney Rodgers was minister at Beulah in 1896 and 1897. Several different people have reported being told by older family members that a black man had been hanged from one of the trees in the Beulah church yard. One of the stories, reports that the man was beaten to death before being hanged.

The man is said to have reported a liquor still to the authorities and was killed by the bootleggers because their still had been raided. The hanging at Beulah Methodist Church was to serve as a warning to the church to stop its outspoken opposition on the liquor issue. There is no written documentation at this time that supports the hanging incident, but the oral tradition confirms its happening. The name of the black man who was hanged is not known at this point. The hanging apparently happened sometime before September 1897. In the summer of 1897 Beulah Church held it's annual week long revival with two services a day, one in the afternoon and another at night. It is said, that the revival preacher (name unknown) preached boldly and powerfully against liquor without fear. This further inflamed the liquor supporters against the church. So in late August or early September 1897 an attempt was made to burn the church. Torches were used but they went out and did little damage. Several weeks later the church was burned. Kerosene oil had been poured on the church before it's being set on fire. The frame church on brick pillars was completely burned. Who burned the church? The answer that is given is the bootleggers. Who were they? It seems as though names of suspects were at one time known, but are not remembered today. It is said they were from the Round Peak Carroll County area, but beyond that little is known. There are no present court records to indicate anyone was ever tried for burning the church and the only surviving newspaper account appears to be the following article printed in the September 16, 1897 issue of the Mount Airy News and reprinted in the 1976 Mount Airy News Bicentennial Edition.

(September 16, 1897)

#### INCENDIARIES BURN CHURCH

News was received here Saturday of the burning of Beulah Methodist church, near Pine Ridge, Surry County, by incendiaries. The torch was applied to this church several weeks ago but the fire went out. This time kerosene oil was freely used and the beautiful church edifice is in ashes. the Masons belonging to the different lodges in the county laid the corner stone for this church about eight year ago, using the impressive ceremonies of the fraternity on that occasion. It is hoped the wicked parties will be discovered and prosecuted for their fiendish crime.

You will note that the article states the first church was built eight years before, which gives us the 1889 date of the building of the first church.

What a devastating loss this must have been to the members of Beulah Methodist Church. How they must have gathered that morning looking at the ashes of what had once been the church they had labored and sacrificed to build. The newspaper article calls it a "fiendish crime," and truly it was. What would the people do? Should they build again? If they did, would the bootleggers burn the church again? One can almost feel the pain of those women and girls in their long dresses ~~and men~~, the men and boys in bib overalls and hats. One can feel their despair and anger, but in spite of their sorrow their faith in Jesus and the one true God never faulted. Knowing these people as this writer has come to know them, it would have been most probable that as they gathered beside the ashes of the church that Rev. Sam Moore, the Assistant Minister of the Mount Airy Circuit of Methodist Episcopal Churches and a leader of the Beulah Church, called the people to prayer and in his powerful voice lifted praise to God and then petitioned God to avenge this awful crime and to lead this faithful bond; for after all it is the faithful people not the building that is the true church. Others many have also shared their prayers or scripture and if Jesse Richards was there and he very likely was then he may have led in a song or two. It was also probably decided to hold church in the school house just below the church until other arrangements could be made. A rider had been sent to inform Rev. Rodgers of the burning, but it was that morning that the decision was made by the members that this church would not be stopped.

Sources: Mount Airy News. September 16, 1897 issue

Blue Ridge Breezes by J. M. Roland (1927)

Conversations with: Elmer W. Hodges, Robert Richards, John Richards, Monty Wood, Stella Ramey Carrico, Angelina Calloway Jurney, Rev. Arthur Livengood.

## BEULAH METHODIST CHURCH FROM ASHES UNTIL TODAY

This writer is not sure where the church met for worship for the five years from the church burning in September 1907 until August 1902 when the church got "possession" of the present building. The term "possession" will be explained later in this article. It is known that they continued to meet for worship, as well as, to have Sunday School. For the next several years, Rev. Sam D. Moore is shown in the Quarterly Conference records, as being Assistant Pastor on the Mount Airy Circuit. The Trustees of the church are listed as: W.V. Tucker, C. Friel Atkins, Thomas Vaughn and G. Leff Atkins. Ab Calloway was appointed Trustee after the death of Thomas Vaughn in 1899. The church continued to meet, to have a minister, to have a Sunday School, as well as an organized Epworth League. The quarterly record of giving toward the minister's salary and conference and mission offerings are reported. What is not known is where the church met during this five year period. This writer suggests two possibilities but can prove neither. The first possibility is that they used the school house just down the road from the burned church. That would have been the easiest solution. It is doubtful that the people anticipated it taking five years before they would have a permanent church building of their own. The school was there. It was convenient and useable. They may have also built a brush arbor and used that during the summer months. So this writer suggests the above as one possible answer as to where the church met for the next five years. A second possible idea is that they built a log house on the church property as a temporary church. The only question this writer has about the use of the school house is this: What if the people and the school committee might have been afraid that if the church used the school that it too might also be burned by the bootleggers? If this was a real fear then the school house might not have been available. This fear also probably partly explains why it took three and a half years for the people to begin building the present building. A log building could have been constructed with little cost. A lot of manpower would have been required but there was an abundant supply of that.

The only evidence to remotely suggest that the log structure might have been used comes from Monty Wood, a ninety-five year old resident of the Beulah Community. Monty Wood moved into the Beulah Community with his parents around 1901. He went to the old school below the church in the second grade around 1901 or 1902. He has no recollection of the school ever being used by the church to meet in. He has heard all his life about the bootleggers burning the church. When asked if he remembered hearing anything about the old church and how it looked he said, he believed it was a log church. It is known that the first church was a frame church. If a temporary log church was erected after the church burned it would have still been standing and used until around August, 1902. Monty Wood possibly remembers seeing that log church. If such a log church existed it would have been dismantled and sold or erected somewhere else for some other use. Monty Wood did go to the Beulah Methodist Church during childhood. To further complicate matters, Monty Wood says the old school he attended was torn down and rebuilt at a new site near Elmer Hodges present home above the church. Elmer remembers his father telling him the old school below the church "was burned" but the date of the burning cannot be determined at this point. It is known that the old school property was sold in 1907 and that the school above the church near Elmer Hodges was in operation in that year but it cannot be determined when the school started operating. There would not have been two schools that close together operating at the same time.

These two possibilities are presented for what they are, possibilities. Hopefully, at some point, it can be determined with certainty as to where the church met during this five year period.

Rev. Jesse Pickney Rodgers was minister of Beulah Methodist Church and other churches on the Mount Airy Circuit at the time of the burning of the Beulah Church in 1897. He also was minister in 1898. He was succeeded by Rev. Benjamin Franklin Carpenter who served for two years in 1899 and 1900. Rev. Carpenter was followed by Rev. V.L. Marsh who served for two years in 1901 and 1902. It was during the ministry of Rev. B.F. Carpenter that the building of the new church was started and completed. It was during the ministry of Rev. V.L. Marsh that the church finally got "possession" of the church in 1902. Following, you will find remarks taken from the Mount Airy Quarterly Conference records.

November 17, 1900 "Beulah Church which burned has not been rebuilt"  
May 4, 1901 "Our Church at Beulah is underway of construction and we hope to occupy it sometime in June."

July 20, 1901 "Our Church at Beulah is nearing completion and we hope to soon occupy it."

September 21, 1901 "Beulah Church which was burned in 1897, has been rebuilt this year. Payment thereof has not been adjusted."

January 4, 1902 "We have not been able to get possession of our new church at Beulah."

August 30, 1902 "We have at last got possession of our new church at Beulah."

From these entries, we see it took nearly three and a half years after the burning of the church till they started building a new one. It took nearly six months to report the church completed and then another year to get "possession" of the church. Why did they wait so long to start building the new church? Several possible answers exist.

1. They were hesitant to build for fear of being burned out again.
2. Whatever the temporary arrangement for a meeting place was, it must have been satisfactory enough that they were not pushed to build sooner, and 3. It would take money to build a new church. Money for sawing wood, for nails, roof, doors, and windows as well as pews and pulpit furniture. The first church building had not been insured.

Probably all three of these possible reasons for waiting to build the new church were valid. During the ministry of Rev. B.F. Carpenter, the construction was started and completed. However, when the building was completed there were not sufficient funds to pay the bills and so a lien was placed on the door of the church forbidding anyone to trespass until the lien was paid off. This was another great discouragement. This simple but lovely structure set on the same spot where the former church had set. Where once was ashes a new church had been built. Probably not as fine as the first church, but certainly big enough and nice enough to be proud of. Whether the members had been meeting in a school house or a log church for the last five years, the new church was better than either and the people longed to be in their new church. They had dreamed of that day. They had worked and sacrificed and waited for that day. Now another set back. They had to wait longer, they had to sacrifice more. So the church that would not be stopped did what they had to do. They waited and they sacrificed more. It is not known how much was owed on the new church,

but money was scarce. It took almost a year, but with faith and determination they pressed on. Finally, as the Quarterly Conference minutes of August 22, 1902 state, they could say, "We have at last got possession of our new church at Beulah." The church that would not be stopped now gave praise to God and celebrated with Joy in their new church. O, What a celebration must have taken place on the Sunday they first gathered in their new church.

The church had endured a lot since that brush arbor meeting was held at the site of the present cemetery at the Beulah Methodist Church. It is not known when the brush arbor meeting was held. It could have been in 1886-1887, or 1888. It isn't known how much time lapsed between the brush arbor meeting and the time the first church was built in 1889 or the struggles the church had during that time. However, the struggles of the church caused by the burning of the church and the difficulties experienced during the five years between the burning of the first church and the dedication of the present church are known. In addition to the problems previously stated, there had also arisen problems within the church fellowship in 1899 that caused pain and division within the church family. Truly this church faced many storms and struggles during these early years. The miracle is the church fellowship and the faith of its members were strong enough to endure. However, the secret to the miracle is faith. The faith of a few determined Christians is strong enough to move mountains. The story of Beulah Methodist Church is a reaffirmation of the power of a small Christian community.

The first four decades of the twentieth century were years of growth and relative peace for the congregation of Beulah Methodist Church. Using the 1908 Beulah Methodist List, the minutes of the Quarterly Conferences of the Mount Airy Circuit, and church membership lists beginning in 1901, a list has been prepared of members who were probably charter members or those who joined the church before 1900. (See that list in Historical Data Section) That list may not be complete and some charter members may have died and are unknown. However, the list that has been compiled shows that in 1900 there had probably been forty-eight members of the church who were either charter members or who had joined between 1889 and 1900.

Five of those are known to have died (possibly others) and fifteen had withdrawn or transferred their membership. Therefore, from the little information available to draw upon, it is estimated that in 1900 there were twenty-eight members of the church. The 1908 list shows sixty-six members on the membership list with three deaths leaving sixty-three members. It appears that an effort had been made to remove those who had joined and had since died or withdrawn. An increase in membership from twenty-eight to sixty-three in an eight year period is impressive. It is also noted that those who withdrew from membership in 1899 have not renewed their membership, however, it is believed that by 1908 they were again attending the church and active in the participation of the church. This writer does not have many membership records to draw upon, but in the article entitled A preaching day at Beulah Methodist Church 1921 (found elsewhere in this sketch) a list of those who would probably have been at that Preaching Day service totals eighty excluding the minister. This list however, does include children who were not members and also possibly some adults who attended but were not members. It should also be pointed out that neither the 1900 figures nor the 1908 figures show the children and non-members attending church and Sunday School. However, eighty-one in attendance on Preaching Day is a good crowd.

Other attendance figures available to this writer show that in 1943 there were sixty-three members with only thirty-nine active. This figure however, does not show the number of children and non members participating. In nineteen sixty six the membership dropped to twenty nine members. (The writer understands an effort was made to clean the membership list removing the dead and those transferred). The number of active members is not shown nor is the number of children and other participating non members. At present there are twenty-four members at Beulah, nine participating non members and eleven children.

In terms of membership Beulah has always struggled. When the church was formed in 1889 this community was predominantly Primitive Baptist and the Primitive Baptist strongly opposed the membership efforts of the Methodist. Following World War II many rural people particularly younger people left the farm for jobs in the cities. That trend continues today. Also some have moved into the Beulah Community from other places. The membership records show, that the decline in membership in the church was caused in part by the older members dying and

the younger members moving to other places. Many of whom have transferred their membership to other churches. Beulah was never a large membership church, but it was larger than it is today. It is also correct to say the church has probably not sought to attract members as it should have. The membership book shows that there have been several occasions when there were numerous additions to the church in a brief period of time. In 1922 and 1923, eighteen members were received by Rev. T. A. Cook. Between 1931 and 1934 twenty-three were received by Rev. Robert E. Ward. Also, the membership of the church does not always reflect the activity of the church. At times, in this century, the church has had periods of activity and also periods with hardly any participation at all. In fact, in 1971 and 1972 the conference attempted to close the church and did not appoint a minister to the church during those two years. The few active participants of the church resisted this effort and obtained permission to use the church for Sunday School and worship services conducted by lay speakers. Then in 1973 the church was supplied again with a minister. It is also apparent to this writer that a problem of Beulah, and other small churches like it, is the circuit system. At times, there have been as many as ten churches on the Mount Airy circuit, most often seven or eight, for several years in the late 1960's and 1970's the circuits were changed and there were three churches on the circuit. At present there are four churches on the Mount Airy- Surry-Circuit. During most of the century of the church's existence, worship has not been held every Sunday. Much of the first fifty years, church was held only once a month and in the last fifty years most of the time it was held twice a month. Today, worship takes place at Beulah every Sunday at 11 o'clock. Sunday School for the children is held at the same time. Sunday is still celebrated as the Lord's Day at Beulah. God's people come to worship Him and to acknowledge Him. In faith they come to praise Him and to give thanks for His goodness and grace. The Holy Word is read. The Bread of Life is broken, prayers are lifted up, as well as, hymn's of praise. The Christian community called Beulah United Methodist Church gathers in fellowship. The number of worshippers is small, but the fellowship is sweet. Sunday is still observed at Beulah, much as it has been for the last hundred years. The church still struggles. It has known no other way. The church today is not the church Sam Moore and Friel Atkins and those others, who helped establish the church, had dreamed it would become.

They lived long enough to experience the struggles of those early years. The church is, also, not all the present members would have it to be either. However, the present members are proud to be witnesses of the church's centennial, and if those instrumental in the church's beginning and intervening years are looking down from their Heavenly places, then they must feel proud that in spite of all the struggles the church has endured, it has lasted for a hundred years. Though it may not be the church they had envisioned, it has served the purpose for which they labored. For a hundred years the church has been a Christian fellowship, caring and lifting up one another. It has been there to celebrate the joyful times of receiving new members, of celebrating marriages as well as new births. It has also been a source of comfort and a pillar of strength in times of sorrow, grief and despair. The church, for a century has proclaimed the message of salvation and grace. The church has nurtured the young in the pathways of life to walk the way of Faith. The church has encouraged the weak and guided the strong and the church has been a witness for Jesus Christ in this community for a hundred years. It is this, that the church celebrates on this occasion of its centennial. The church that would not be stopped has not stopped and will not stop. Faith has been the watchword for the last century and faith is the watchword as we move into the second century.

Sources: Mount Airy Surry Circuit Quarterly Conference Minutes  
Western North Carolina Conference Annual Journals  
1908 Membership List of Beulah Methodist Episcopal Church  
Beulah Membership book beginning 1901  
Conversations with: Elmer Hodges, Robert Richards, John  
Richards, J.B. Sparger, Monty Wood, Hurley Moore, Mallie  
Carico Lawrence, Rev. Arthur Livengood.

## BEULAH UNITED METHODIST CHURCH TODAY AND THE NEXT CENTURY.

Beulah United Methodist Church today is a small (small in ways except in faith) rural church in Western Surry County. Today, the church finds itself existing in a troubled age. This is the electronic age, the age of instant communication, with various parts of the world. It's the space age. The church and its people find themselves living in a society constantly on the move. It is a materialistic society. It is a time when the family unit is in many cases divided and distant. It is a time of moral decline and drug abuse. It is a time in which our society has perhaps lost its direction. It is a time ripe for a Christian revival in our churches and in our land. Bishop Bevel Jones, Bishop of the Western North Carolina Conference, recently shared his sentiments that people are lost, have lost their direction and that the Methodist Church has the message of God's Grace and redemption. Bishop Jones said "This is a day of great opportunity for the church to reach out to others and share God's message. It is a faithful few who have labored hard during Beulah's past thirty years. The church and community both need a God-lead, spirit-filled revival and join this author in praying that such a revival will come.

At present there are twenty-four members of Beulah United Methodist Church. Some of those members do not actively attend but most support the church financially and when special causes arise. The church does also, have at the present time nine adult participating non members. The church very much appreciates them and though they have not become members of the church they are very much a part of the church fellowship. In 1986 Sunday School for children was started during the worship hour. The church is very appreciative of the leadership of JoAnn McMillian, Vickie Cameron, Dale Whitfield, and Libby Whitaker. There are eleven children enrolled in Sunday School. The church has a Christmas Program and an Easter Sun Rise Service. Twice a year the women of the church have community suppers and bake sales, which is always well supported by the Community. For the last three years, a successful Bible School has been held. This year the church has celebrated its centennial with several programs. Much has been learned and the church people have a renewed sense of pride in the church's heritage. This Historical sketch is an outgrowth of that celebration.

In the last few years, three families from the Northern States have moved into the community and have become active in the church. Unfortunately, one of the families returned to the North. This year the church has been painted inside and out. Shrubbery has been planted on the cemetery side of the church, and flowers have been planted also. On September 22, Hurricane Hugo blew two of the large trees over on the cemetery. Though some stones were knocked over, none were broken. As a part of the Centennial Homecoming Observance, two trees were planted and dedicated. Those trees that were lost, and the several remaining, were standing at the Brush Arbor meeting back before 1889 and have witnessed all the events since the church's beginning, including the church's burning. These new trees planted will observe the church's activities in the century ahead. Paraments for the pulpit and communion table have been purchased this year. Two new funds have been created. The church improvement fund, which has paid for the painting of the church, along with a donation from the Surry Board of Missions. Money from the church improvement fund will be used to install pew cushions in the near future. Another fund that has been started is the cemetery and church grounds perpetual care trust fund. Two thousand dollars was set aside by the church for this and additional donations are being received. The church's goal for this fund is \$5,000.00 by the end of calendar year 1989. A formal cemetery and church grounds perpetual care fund document is being drawn up now, and the trustees are to be appointed at a special charge conference later in the fall. The church is appreciative of the donations received by former members, their family members, and friends of Beulah United Methodist Church. Hopefully, this report has been of interest to you. This writer wants everyone to understand, that the spirit of the church and the love and concern the members have for one another is best described with the word, Christian.

The members enjoy being together and working together. God is worshipped at Beulah United Methodist Church every Sunday, and the children are being instructed in the love of God. The faith of the members is strong, and prayers are being said. The church's hope is in Jesus Christ and the church that would not be stopped, will not be stopped.

Lead on, O King eternal, The day of march has come;  
Henceforth in fields of conquest thy tents shall be our home,  
Through days of preparation Thy grace has made us strong,  
And now, O King eternal, we lift our battle song.

Lead on, O King eternal, Till sins's fierce war shall cease,  
And holiness shall whisper the sweet amen of peace.  
For not with swords loud clashing, nor toll of stirring drums,  
With deeds of love and mercy, The heavenly kingdom comes.

Lead on, O King eternal, we follow, not with fears,  
For gladness breaks like morning where'er Thy face appears.  
Thy cross is lifted over us; we journey in it's light;  
The crown awaits the conquest; Lead on, O God of might.

Amen.

Sources: The writers personal knowledge, having served as associate minister on the Mount Airy - Surry County Circuit for the past four years. "Lead on, O King Eternal" by Ernest L. Shurtleff.

## A PREACHING DAY AT BEULAH METHODIST CHURCH IN 1921

Let's take a journey with our minds back to the year 1921. It is preaching sunday at Beulah in the month of September. This journey takes us back sixty-eight years. Since this is preaching Sunday, we know it is the fourth Sunday of the month. Preaching was only held at Beulah on the fourth Sunday. This was because Beulah was one of seven churches on the Mount Airy Circuit. The other churches on the circuit were Epworth, New Hebron, Laurel Bluff, Oak Grove, Salem and Zion. Sunday School was held every Sunday and for the last several years has been held even during the winter months. Rev. George W. Williams is the minister on the circuit and with the help of local preachers he is able to make a visit to all the churches once a month. Sometimes, as is the case on this day, he will be holding an afternoon service at New Hebron on his way back to Mount Airy where he lives.

Sunday School begins at ten o'clock and worship will begin at eleven o'clock, if the preacher is on time. However, the church activities on this day has started earlier for Cleve Atkins. The weather is on the cool side for September and so Cleve has arrived at the church at nine o'clock and as is his usual habit in cold weather has started a fire in the stove to ward off the morning chill. Cleve notices that the wood packed under the edge of the church is getting low. He decides this would be a good day to bring up the setting of a work day at the church. This fall work day is an annual event at Beulah and appears to be something everyone enjoys. The leaves in the church yard, as well as the cemetary, will need to be raked. Broom straw will need to be cut or burned. Some bushes will need to be grubbed and wood will need to be cut and stacked for the winter months. The women of the church will probably give the inside of the church a good cleaning. The stove, if need be, will be cleaned, the floors swept, and the chimneys of the kerosene lamps will be cleaned. The women folks will bring food and the people will not only work together, but will also eat together. Yes, today would be a good day to make plans for the clean up day. The leaves should be all down in a month. That would be a good time to do it. Cleve thinks the wood will last until then.

Willie Moore walks to church and as usual, he stops by the spring and brings a bucket of water, which is placed on the communion table beside the tin dipper. The people start arriving by nine-thirty. Country folk usually get to places early. They come riding mules, horses or in wagons or buggies. The Welcome Richards Family comes in their two seated covered surry, pulled by two mules. The families are large and so many of the wagons and buggies are full. If needed, chairs have been put in the back of the wagons for the women. However, many people still walk to church. [Note: It's not until several years later that Jesse C. Richards gets his car. He was the first in the community to have one.]

The women are dressed in long dresses, and high top shoes with buttons on the side. They also wear, either bonnets or wide brim hats, some of which, had galax leaves on the side for decoration. The men wore pants or bib overalls. Some had a pair of Sunday shoes, but many others wore their Elkin Brogans with a brass toe plate. Most of the men wore hats. Many of the men had beards, mustashes or goatees. The boys wore nickers and the girls wore long dresses.

As the people gather, the women go on in the church to visit until time for Sunday School. The men gather under the big oak tree in front of the church. The kids have lots to talk about as school has just started back.

At ten o'clock Willie Moore, the Sunday School Superintendent calls everybody in. Sunday School begins with a hymn and a prayer. After the prayer the people divide for their classes. The four classes are held in the sanctuary, as there are no Sunday School rooms. The card class for the little children is taught in the front left where the choir sits during worship. The Primary and Junior classes meet in the back corners. The adults gather near the stove in the center of the church. The small children recite their memory verse from last Sunday. They receive a new card which has a Bible picture with a new memory verse and on the back of the card is a Bible Story. The Primary, Junior and Adult classes have booklets. The Sunday School teachers were probably America Richards, Miss Nora Atkins, and Ida Moore Jarvis. Jesse Richards or Cleve Atkins probably will teach the adult classes. After classes are over, the people come together again for announcements.

Cleve Atkins Brings up the work day, the last Saturday in October is set. The need to replace the church roof has been discussed several times before. It has been decided that the church will put on a play to raise money for a new metal roof. The name of the play is Hazel, and the participants have been practicing. The announcement is made as to when the play is to be presented, and everyone is encouraged to bring their families and neighbors. The play is being directed by Miss Nora Atkins. Mallie Carrico plays Hazel Adams, Willie Carrico plays the Villian in search of a fortune. Willie Moore plays Hazel's Beau. Cleve Atkins and Jesse Richards, the Fain girls and others are also in the play. (Note: The play was a huge success and the cast were invited to put on the play at Zion and at another church.) Announcements having been made, another song is sung and a benediction is given.

The men visit under the oak tree and talk about the weather and crops. The women remain in the sanctuary and talk about home and cooking. They also inquire about the health of others. The children play tag and other such games outside. A walk to the spring by the young people is part of the morning's activities. A boy hollars "Here comes Preacher Williams." The children go on into the church and take their places. The men all speak to Rev. Williams and follow Rev. Williams into the church. After the preacher has had a chance to speak to everyone, the worship service begins. Jesse Richards leads the singing while other song leaders (choir) sit to the left of the pulpit. America Richards or Ida Moore Jarvis played the organ, depending upon which one is not "with child". The church is recognized as a singing church. At a point during the service, the offering is taken up. During announcements, Rev. Williams reports on the churches mission program and asks for verbal commitments to help meet the goal. Various members announce how much they can contribute. Some pledge 50¢, some \$1.00 and so on. With that done, the preacher reads Scripture and begins his powerful sermon. John and Sam Moore are the only ones to say a loved "Amen" to the preacher's strong words. Holloring and other emotional outbursts have almost died out at Beulah.

The following people would probably have been at this church service in September, 1921: Cleve and Lou Atkins and their children, Vergie, Bettie and Gurtha Helen; Welcome and Viola Richards and their children Mary Ruth, Robert and little John;

Jesse C. and America Richards and their children Jean, Beulah, Mary and Katherine; Sam Moore and children Alice, Mamie and Arthur; Ida Moore Jarvis and her husband Tabor Jarvis; John and Ellen Moore and their children Olivia, May and Granville; Pearl Moore McCormick and her husband Joe McCormick and his children Wade, Sherman, Wilson, Emory, Leona, Mallie and Mary and Joe and Pearl's children Lula, Carlie, Mozelle and Alonzo; Willie and Lula Moore and son Rupert Moore; Jesse H. and Mary Lane Richards and daughter Martha Jane "Pattie" Richards; Jim Atkins and Carie Vaughn Atkins; Finley and Lizzie Bobbitt Hawks and their children Nina, Navada, Dina and Robert; Sid Wall; Sam Boles; Lucinda Elizabeth Carrico and her children Willie, Mallie, Frank and Mary Ethel; Ab and Alice Beamer Calloway and their son James; Celia Calloway and children Jessie and Essie; Dora Puckett; Levia A. Richards sparger and her husban Jim have come for the fourth Sunday preaching at Beulah and to visit family, from beyond Mount Airy; Ida Pearl Carrico Amburn and daughter Rosie; Frank and Ida May "Dolly" Hodges and children Elmer and Mary Jennie; Claude and Stella Ramey. That totals up to eighty one present including Rev. George W. Williams.

Two of the Beulah folks favorite Hymns were sung during the worship service. They were "Amazing Grace" and "When the roll is called up yonder."

Following the sermon, Rev. Williams always gave an alter call and opened the doors of the church to receive members. It is said, people often came to the mourners bench (alter) where prayers were said with them. The service concluded with a benediction.

After church the people would linger awhile before returning to their homes. Rev. Williams would go home with one of the families for dinner. The preachers coming for dinner was a special event for the entire family. The meal was bountiful and the children on their best behavior. Much preparation had been made in the previous week.

Around three o'clock many of the people returned to the church for a hymn singing and additional socializing. This afternoon singing did not take place every Sunday, but was held on many Sunday afternoons in the months of favorable weather. Jesse Richards always led the singing with his loved and melodious voice.

America his wife played the organ. This hymn singing lasted till five o'clock and again after parting they returned to their homes. Such Sunday celebrations and worship, as well as, christian fellowship did much to build a sense of a caring community of faith. Their spirits were replenished. Their faith was strengthened and nurtured. Such a church would not be stopped.

Sources: Conference Journals

Conversations with: Elmer Hodges, John Richards, Robert Richards, Vergie Lowe, Mallie Carrico Lawrence, Willie "Bill" Carrico, Stella Ramey Carrico, Hurley Moore and J. B. Sparger.

## Part Two

### Historical Shorts



## HISTORICAL SHORTS

This section is to provide information on several subjects of interest, not presented in the articles of part one.

The Physical Church

Little is known about the appearance of the first church. The corner stone of the first church was laid aby the Masons in an impressive ceremony. The church was a frame building on brick pillows. Elmer Hodges remembers as a child, seeing the surviving, burned bricks in a pile at the church. Judging from the amount of broken glass under the church, there were a lot of windows. The church was probably about the same size as the present one. The outside of the present sanctuary has changed little. The pews are original to this building. The pulpit area has the same appearance as is remembered by the older members. There are four sash windows, jointed and pegged at the corners, on each side of the church. When the educational building was added in the late 1950's, the front window on the right side was lost to make a doorway into the educational building. As far back as anyone can remember, the outside of the church has always been painted white. The inside has pine floors and the ceiling and walls were covered with beaded boards. Later, sheetrock was added to the walls with the beaded ceiling, wainscoting still showing at the bottom. There are three rows of pews with two center aisles. The wood stove is in the center (toward the front) of the church with the stove pipe going straight up. There was a sandbox around the stove, there were kerosene lamps between the windows, mounted on the wall on each side. There were two lamps on each side wall. A large pull down kerosene lamp was located in the center of the church on the front side of the stove. Two kerosene lamps were lighted behind the minister. Electric lights were put in the church in 1947. Jesse C. Richards and his song leaders (choir) were to the left of the pulpit. The organ stood near where the piano stands today. In the 1930's the stove was moved over on the left side of the church between the first and second window.

A gas furnace was installed in the early 1950's. There has never been a steeple on the church nor any kind of a bell used at the church. In the book, Simple Treasures published by the Surry County Historical Society and based on an Architectural Survey of Surry County done by Laura A.W. Phillips, the following comments are made about Beulah Methodist Church. "One of the least altered and therefore, best examples of the late nineteenth or early twentieth century church in rural Surry County is Beulah Methodist Church near Bottom. It is a one-story, weatherboarded frame structure with steeply pitched gable roof, two separate front doors, a row of tall sash windows down either side of the building, and a longitudinal axis on the interior." The church was under pined in the 1940's or early 1950's. The roof was possibly wooden shingles to begin with. It is believed a metal roof was installed in the early 1920's and remained until 1987 when an asphalt/fiberglass/shingle roof was added.

The beautiful picture of Christ hanging behind the pulpit has been a focal point of the sanctuary since 1937. It is said the picture was given to the church by a departing minister and his wife. If that is correct then it would have been given by Rev. and Mrs. L.J. Hackney. The original painting was painted by Herbert Beccroft. On the back of the painting are these words, "And Jesus turned and looked upon Peter, and Peter remembered." (Luke 22:61) 1937.

Sources: Simple Treasures by Laura A.W. Phillips, and conversations with Elmer Hodges, Robert Richards, John Richards, Carlie McCormick, Mallie Carico Lawrence, Bill Carico, Hurley Moore, Vergie Lowe, and Rev. Arthur Livengood.

#### Annual Summer Revival

From the earliest of recollections, a summer revival was held at Beulah, lasting a full week. Two services would be held each day, one in the afternoon and another at night. The crowds attending these revival meetings would often times overflow the church and people outside could hear the preaching through the open windows. Hurley Moore (born 1902) recalls his family out sucking tobacco and his father saying, "Come on, it's time to go to meeting."

At these meetings, people would often times get "filled with the Spirit", or "get happy". They would shout, clap their hands, cry and so forth. Elmer Hodges remembers at one such revival service, that John Moore was there with his grandson. John Moore got "happy" and jumped up and was walking back and forth up and down the aisle of the church, clapping his hands and hollering. His grandson did not understand what was going on and was following his grandfather up and down the aisle saying "What's wrong Pappy, What's wrong, What's hurting you?" Often times there were mourners who came to the altar under conviction. Mighty conversions took place at such revival services and almost always several would join the church during revival week.

Sources: Conversations with: Elmer Hodges, Robert Richards, Hurley Moore, John Richards, Mallie Carico Lawrence, Bill Carico, Stella Ramey Carico, Vergie Lowe and Carlie McCormick and J.B. Sparger.

#### Communions at Beulah

Communions at Beulah are now held quarterly, however, that is a recent practice. Sometimes, communion was held only once a year. Sometimes, more often and sometimes even less often. Corrie Atkins, Jim Atkins' wife, was communion steward back in the early part of this century. She brought the starched table cloths for the communion table, as well as, home made bread and homemade grape juice. The people would go to the altar to receive communion as is still the Methodist custom. The grape juice was taken from a common glass and passed from one person to the next.

Sources: Conversations with Elmer Hodges, Vergie Lowe, Robert Richards, John Richards.

#### The Coming of the Doctor

In 1899, Dr. John Lewis Benjamin Woltz and his wife, Issie Richards Woltz were received by Certificate into the membership of Beulah United Methodist Church. They were received from Mountain City Mission, Mountain City, Tennessee of the Holston Conference. In 1900 Dr. Woltz is listed as being the secretary of Beulah Church Conference. Dr. Woltz was raised in Dobson, the son of Dr. John

Raines Pickens Woltz and Louisa Julia Kingsbury Woltz. Dr. John Woltz and wife had moved to Dobson in 1871 and practiced medicine there. Issie Richards Woltz was the daughter of Jesse H. and Mary Lane Richards and grew up in the Beulah Community. Dr. and Mrs. Woltz lived next to the Richards place in Beulah. It is not known how long Dr. and Mrs. Woltz lived in the Beulah Community, but it is known that by 1914 they had moved to Mount Airy where Dr. Woltz practiced medicine for many years. Dr. Woltz and Mrs. Woltz were both highly esteemed by the people of Beulah. After Dr. Woltz moved to Mount Airy, he continued to Doctor many of the Beulah people. This writer has been told that in the flu epidemic of 1918-1919, Dr. Woltz tended many people in the Beulah area. While the Woltz family lived in the Beulah Community, they remained active in the Beulah Methodist Church and returned on special occasions and kept warm friendships with the people of the church and community. Their son, Howard Osler Woltz, prominent Mount Airy Attorney, spent much time in the Beulah Community as a boy, staying with his grandparents during the summer, and had fond memories of the Beulah Community and also of Beulah Church.

Sources: Quarterly Conference minutes of Mount Airy Circuit, Mount Airy News, Conversations with Elmer Woltz Hodges, Robert Richards, John Richards.

#### The Beulah Methodist Cemetery

The quiet and peaceful cemetery lying next to the simple white country church, contains one hundred and twenty-five marked graves and probably a number of unmarked graves. The oldest marked grave is that of W.N. Atkins who died March 4, 1901. He is believed to have been the son of C. Friel Atkins and Malinda E. Atkins. The next oldest grave is that of Buddie F. Wood, three day old son of R.W. and Sarah Wood, who died April 19, 1901. They died and were buried about six weeks apart, but it is curious that there is so much distance between the graves. Atkins is near the front and Wood is near the back. Also buried in the cemetery are veterans of the Civil War, World War I, World War II, and the Korean Conflict.

Hurricane Hugo, on Friday, September 22, 1989, blew two century old trees upon the cemetery. Several monuments were knocked over, but none were broken.

One of the projects of the church during this centennial year has been the establishment of a cemetery and church grounds, perpetual care trust fund.

In the rear of the cemetery there are sixteen graves marked only with a concrete block at each grave. These graves were in a cemetery on the property of the present day Beulah Elementary School. The graves were removed so construction could take place at the school. There seems to be nothing known at this time as to who is buried in these graves.

Sources: The cemetery itself, Conversations with Elmer Hodges, John Richards, J.B. Sparger.

#### The Building of the Education Building

In the late 1950's, the church, with around forty people participating at the time, welcomed their new minister, Rev. Arthur Livengood and family. Soon thereafter, the need for an Education Building was discussed. Up until that time, Sunday School was held in the various corners of the Sanctuary. All classes were meeting in different corners of the same room, which was not the best situation. So the plans for the present Education Building were drawn up. The building has four class rooms as well as a large fellowship hall and restrooms. The members of the church had no money in the building fund, but with a lot of determination and hard work the building was completed. It has been said the Education Building would not exist were it not for the leading and work of Rev. Livengood. Rev. Livengood at the time was also still working with Piedmont Air Lines. A number of his friends became interested in the project and helped the church put on several Barbeque chicken suppers, which were quite successful.

DeWhitt Fowler, a member, and skilled carpenter, helped do a lot of the work. He also helped show other members what to do. Nearly all labor was donated by members of the church. John Midkiff hardware donated the materials for the roof of the building and the Woltz family donated the granite bricks for the outside walls. Donations were made for the windows. Some money had to be borrowed with various members signing the note. The Education Building is connected to the sanctuary on the northeast side. Bathrooms were built but not finished till around 1973 when Elmer Hodges donated money for a well

and septic system and the bathroom fixtures. During one of the meetings, when this was being discussed, it was noted that up until 1973 the church did not even have outside toilets, only lots of trees. David Whitfield, a new member and transplant from the North remarked, "These Methodists must have been primitive Methodists." The Education Building has been a big asset to the church ever since, and so have the bathrooms.

Sources: Conversations with Elmer Hodges, John and Mildred Richards, J.B. and Goldie Sparger, Rev. Arthur Livengood.

## Part Three

### Historical Data Section



## BEULAH METHODIST CHURCH

By Juanita Carpenter and Hazel Bullin

The deed to Beulah Methodist Church is in Surry County, N.C., Deed Book 28, page 20 at the Register of Deeds Office at Dobson. It reads as follows:

Methodist Episcopal Church South from W. K. ATKINS & others. This indenture made this the 6th day of April A.D. 1892 between W. K. ATKINS and J. H. ATKINS of Surry and WILLIAM BARTLETT and E. C. BARTLETT his wife of the County of Grayson and State of Virginia of the first part and the Methodist Episcopal Church South of the second part for and in consideration of the sum of \$5.00 and in further consideration of the love of the cause of Christ and the aforesaid church hath given granted sold in fee simple forever a certain tract or parcel of land lying and being in the County of Surry State of North Carolina on the waters of Beaverdam Creek bounded as follows, Beginning at a black gum from the North East corner of the Church at the bank of said creek runs South to a Sowerwood thence South 50 deg. West 6 ch. to a mountain oak, thence North 40 deg. West 5 ch. to a black gum sprout thence North 50 deg. East 6 ch. to the beginning containing 3 acres.

The following list is taken from the Register of the Mount Airy Circuit Methodist Episcopal Church South revised June 15, 1908. The book is in the possession of the pastor of Salem Methodist Church, Route 4, Mount Airy, N.C.

ATKINS, C. F.	RICHARDS, M. J.	SNOW, Fred
ATKINS, Cleveland	RICHARDS, Livia A.	HODGES, Ida May
ATKINS, James	ROBERTSON, W. M.	MARTIN, Louisa Victoria
ATKINS, Nora M.	SUTPHIN, Mary	MOORE, Arthur Odell
ATKINS, Almedia F.	VERNON, Laura	HARDY, Hauston (?)
ATKINS, Nevada	WOOD, Wm. R.	HAWKS, William
ATKINS, W. R.	WOOD, Sarah	CARRICO, Frank
ATKINS, K. H.	WOOD, Mary J.	PUCKETT, Lizzie
AMBERN, Elizabeth	WOODRUFF, Mrs. Julia	MOORE, Willie
CALLOWAY, A. M.	MOORE, Ida Victoria	JUBE, Jube
CALLOWAY, E. E.	MOORE, Granville	HARDY, John
CALLOWAY, Celia	SEXTON, Robert M.	HARDY, Dock
OAKLEY, J. A.	SEXTON, Mrs. Robert M.	HAWKS, Luily
OAKLEY, Mrs. J. A.	SEXTON, L. E.	HAWKS, Lizzie
OAKLEY, Martha	SEXTON, Mattie E.	HAWKS, Lola
OAKLEY, Mabel	CONNELLY, Sarah Jane	HAWKS, Dina
JARRELL, Richard W.	RICHARDS, A. A.	HAWKS, Revada
JOHNSON, Jno. W.	HALL, Ella	HAWKS, Bertha
FARMER, George	WOODRUFF, Boyd	HAWKS, Robert

MATTHEWS, Mrs. Nancy	CARRICO, Lucinda Eliz	AMBURN, Etta
PUCKET, Mrs. Dora	AMBERN, Ida Pearl	
RICHARDS, Jesse C.	MOORE, Mamie May	
RICHARDS, Mrs. Mary	CARRICO, Mary Ethel	

The following deaths were listed in the Church Register for Beulah Methodist Church that were before death records were kept in Surry County, North Carolina:

ATKINS, Nevada	3 February 1909
ATKINS, W. R.	14 October 1908
JOHNSON, Jno. W.	Before 1909

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Beulah Methodist Episcopal Church began in 1888 as a Brush Arbor meeting, and in 1889 the first church was built. The property was deeded to the church in 1892 by W. K. and J. H. Atkins and W. M. and E. C. Bartlett. The first church was burned in 1897 (see article below). The present church was built in 1901.

(September 16, 1897)

## Incendiaries Burn Church

News was received here Saturday of the burning of Beulah Methodist church, near Pine Ridge, Surry county, by incendiaries. The torch was applied to this church several weeks ago but the fire went out. This time kerosene oil was freely used and the beautiful church edifice is in ashes. The Masons belonging to the different lodges in the county laid the corner stone for this church about eight years ago, using the impressive ceremonies of the fraternity on that occasion. It is hoped the wicked parties will be discovered and prosecuted for their fiendish crime.

## LIST OF MEMBERS BEFORE 1900

This writer has not been able to locate a list of the charter members of the church at this point. The earliest available list of members of Beulah Church is a 1908 list, which is located in the records of Salem Methodist Church. That list is printed elsewhere in this sketch. This writer has prepared the following list, based on that list and other entries found in the Mount Airy Circuit Quarterly Conference Minutes from 1897-1901, and the Beulah Methodist Church membership list beginning with 1901. (Note: Members who had died or withdrew before 1900 had been removed from the membership list) This writer has added to the list the names of those who withdrew before 1900, as well as, those whose deaths had been reported prior to 1900. There could have been other charter members whose deaths were not reported in the Mount Airy Circuit Quarterly Conference minutes. Also, no quarterly conference records are available for the Dobson Circuit. So any withdrawals or reported deaths before 1897 are not known, as Beulah was on the Dobson Circuit prior to 1897. This is the most complete list this writer can recreate and many have omitted some members for which there is no documentation.

LIST OF MEMBERS WHO WERE PROBABLY CHARTER MEMBERS OR WHO JOINED THE CHURCH BY 1900

C. Friel Atkins	Ellen Moore Jr.	Sarah Vestal
G. Leff Atkins	John Moore	William R. Wood
John Heath Atkins	K. T. Moore	Mary J. Wood
Nora M. Atkins	Sam D. Moore	Mrs. Julia Woodruff
Almedia F. Atkins	Annie Nail	Dr. J. L. Woltz (1899)
Nevada Atkins	Mary Nail	Mrs. Issie Richards
William R. Atkins	J. A. Oakley	Woltz (1899)
Kemper H. Atkins	Mrs. J. A. Oakley	
William K. Atkins	Jesse C. Richards	
W. N. Atkins?	Livia A. Richards	
Joel Ayers	Martha Jane "Pattie" Richards	
Martha Ayers	Mrs. Mary C. Richards	
Ab M. Calloway	William M. Robertson	
E. E. "Bettie" Calloway	Charles Semmons	
Jonathan W. Johnson	John L. Sutphin	
Fannie Matthews	Mary Sutphin	
W. M. Matthews	W. Y. Tucker	
W. P. Matthews	Mrs. Martha Vaughn	
Mrs. Eliza Moore	Thomas Vaughn	
Ellen Moore Sr.	James Vestal	

## BEULAH UNITED METHODIST CHURCH MEMBERSHIP, 1989

Participating Non-Members

Lou Clifton	Vickie D. Cameron
Betty Cockerham	Gray Goins
Judy Cockerham	Rowena Goins
Sonny Cockerham	Jan Hall
Polly Hall	Kevin Hawks
Cheryl Sparger Hawks	Jerry Keip
Norma Simmons Haynes	Shirley Keip
Mary Ellen Hodges	JoAnn McMillian
Annie McCormick	Libby R. Whitaker
Lorene Moore McHone	Tim Whitaker
Jerry Moore	
Luann Moore	<u>Children</u>
Lula Moore	Steven Butera
John L. Richards, Sr.	Mary Cameron
Lynn Richards	McKay Cameron
Mildred Richards	Christopher Lawson
Robert Richards	Emily Ann Lawson
Doris Scott	Jennifer Murray
Kathleen Moore Shackleford	Laurie Murray
Goldie Sluder Sparger	Scott Sardler
Joseph Bryson Sparger	Danny Whitaker
Nancy Cecil Surratt	Derrick Whitaker
Dale Whitfield	David Whitfield
David Whitfield	William Whitfield

Children

## BEULAH METHODIST CHURCH MINISTERS

Methodist Episcopal Church South

1885	Dobson Circuit	B. A. York
1886		B. A. York
1887		N. R. Richardson
1888		J. M. Price
1889		W. L. Dawson
1890		W. H. Perry
1891		W. H. Perry
1892		J. B. Tucker
1893		S. P. Douglas
1894		E. W. Dixon
1895		Nicholas Mallory
1896	Surry Circuit	S. D. Moore
1897	Mt. Airy Circuit	J. P. Rogers
1898		J. P. Rogers
1899 - 1900		B. F. Carpenter
1901 - 1902		V. L. Marsh
1903 - 1904		W. L. Hutchins
1905		W. L. Dawson (supply)
1906		D. C. Ballard
1907 - 1908		Z. E. Barnhardt
1909		J. W. Kennedy
1910 - 1911		J. D. Gibson
1912		B. M. Jackson
1913 - 1914		C. R. Allison
1915		J. M. Folger
1916 - 1917		J. W. Bennett (Beulah, Epworth New (Hebron, Oak Grove Salem, Zion)
1918 - 1919		T. P. Jimison
1920 - 1921		G. W. Williams
1922 - 1923		J. A. Cook
1924		M. Q. Tuttle
1925 - 1926		W. J. S. Walker (supply) (Beulah, Epworth (New Hebron, Oak Grove, Imogene, Pleasant View, Salem, Zion)
1927		J. A. Cook
1928 - 1930		H. M. Wellman
1931 - 1934		R. E. Ward
1935 - 1936		J. L. Ingram
1937		W. J. Hackney
1938 - 1940		I. L. Sharpe (Beulah, Epworth, New Hebron Oak Grove, Pleasant View, Zion, Salem)

### The Methodist Church (1939)

1941 - 1943	M. W. Heckard (63 members, 39 active)
1944	Robert Carter
1945 Surry Circuit	Robert Carter
1946	Robert Carter
1947	Robert Carter (Beulah, Hebron, Imogene, Maple Grove)
1948	Ross Francisco
1949 - 1950	Fred G. Flemming (Supply)
1951 - 1955	J. S. Gardner (Supply)
1956 - 1957	J. S. Gardner (Approved Supply)
1958 - 1959	Ernest V. Stevens/Arthur Livengood (S)
1960	Arthur Livengood (Approved Supply)
1961	Forrest E. Church (Supply)
1962	Forrest E. Church (Beulah, Epworth, Hebron, Imogene, Maple Grove)
1963 - 1965	Ross Francisco
1966 - 1967 Dobson-Beulah Charge	Donald C. Davis (Elder) (29 members)

### United Methodist Church

1967 - 1970 (Dobson-Beulah)	James R. Calloway
1971	No appointment
1972	No appointment
1973 - 1975 (Surry Circuit)	Lewis Ray O'Ferrell (LP)
1975 - 1976	Clyde Wayne Allen
1976	Morris Borgman (LP) / Tom Hayes
1977	Morris Borgman (LP) / Leon Yost
1978	Bobby Green (A) / Leon Yost
1979	Bobby Green (A)
1980	Michael A. Shuford (SLP)
1981	Baxter Proffitt (FL) / M. Shuford
1982 - 1983 Mt. Airy-Surry Circuit	Lee Money (SLP)
1985	Roger Tucker (RM)
1986 - 1994	J. Wayne McMillian (SLP)
1986 - 1996	Assoc. Dennis W. "Bud" Cameron (SLP)
1994 - 1996	Ronnie Williams (PTLP)
1996 - 1997	Dennis W. "Bud" Cameron (PTLP)
1996	Assoc. Gregory R. Matthews (PTLP)
1997	Assoc. Ted Turner (PTLP)

## BEULAH UNITED METHODIST CHURCH CEMETERY

Ruby H. Calloway	05-07-1925	Still living
James H. Calloway	02-17-1920	- 02-26-1974 PFC U.S.Army WWII
Alice B. Calloway	04-05-1878	- 02-25-1972
Abb M. Calloway	05-07-1864	- 10-03-1929
Elizabeth E. Calloway	06-16-1861	- 12-07-1916 wife of A. M. Calloway
William K. Atkins	01-26-1866	- 10-15-1908
Infant Son	03-24-1941	- 03-27-1941 (Son of D. C. & Betty Cockerham)
Ronnie M. Edwards	04-08-1964	- 04-14-1964 (Children of Henry
Patricia M. Edwards	05-28-1965	- 05-28-1965 and Georgia Edwards)
John Lewis Richards	08-04-1948	- 12-18-1972
Martha Matthews	05-14-1880	- 03-25-1943 (Wife of C. L. Matthews and daughter of Jack & Winnie Key)
Alexander Atkins	06-16-19--	- 12-04-1912 (Son of C. F. and S. A. Atkins)
W. N. Atkins	03-20-1879	- 03-04-1901
Malinda E. Atkins	12-24-1846	- 05-26-1902 (Wife of C. F. Atkins)
C. F. Atkins	07-10-1854	- 05-04-1921
G. Cleveland Atkins	1885	- 1950
Sara Lou Atkins	1888	- 1953
Gertha Helen Frye	09-12-1924	- 01-29-1975
Kemper H. Atkins	03-28-1880	- 02-16-1939
Infant Son	1908	(Kemper H. Atkins)
A. Frank Hodges	11-22-1872	- 06-16-1956
Ida (Dolly) Hall Hodges	04-02-1879	- 12-19-1959
Martha J. Richards	05-26-1868	- 11-11-1965
Jess H. Richards	03-17-1840	- 03-16-1925 Co. A 38 VA Inf. C.S.A
M. A. Richards	10-22-1837	- 01-16-1956
Pettys G. Richards	05-18-1913	- 06-24-1914
Viola G. Richards	05-23-1891	- 03-06-1989
Welcome G. Richards	12-24-1891	- 03-04-1945
David Francis	1880	- 1965
Maggie L. Francis	1885	- 1948
Dorothy L. Francis	12-20-1911	- 02-01-1947
C. M. Creed	12-10-1884	- 11-05-1942
Tommy Lincoln Creed	08-12-1930	- 03-18-1958 (Cpl. 622 Engr. Avn. Mant. Co., Korea)
Robert L. Creed	10-13-1922	- 07-18-1940
Pauline V. Creed	1936	- 1961
Alfred D. Creed	1937	- Still living
Pearley R. Creed	03-16-1897	- 10-26-1973
George W. Creed	10-07-1890	- 06-04-1980
William A. Southern	02-24-1906	- 12-10-1981
Geneva C. Southern	12-03-1915	- 12-06-1963
Lucinda E. Carico	08-15-1863	- 04-05-1926 (Wife of A. J. Carico)
A. J. Carico	03-08-1861	- 06-11-1932
Nancy A. Oakley	01-21-1887	- 08-21-1906 (Daughter of J. A. and S. A. Oakley)
Failes Puckett	1912	- 1918

Huey Puckett	1919 -	1921
Celia Callaway	05-03-1872 -	05-13-1957
Bill Callaway	03-30-1873 -	05-29-1958
Virginia Brent Sparger	12-22-1858 -	07-18-1934
J. Frank Sparger	01-23-1890 -	07-19-1956
Margaret Crowe Brown	1870 -	1958
Docia Brown	11-04-1898 -	04-11-1978
Arthur O. Moore	10-27-1899 -	11-04-1967
Ruth Moore Edwards	08-29-1927 -	08-09-1978
George Bolden Moore	01-05-1909 -	12-25-1959 (N.C. Pvt. Eng. WW II)
John Lillian Amburn	04-08-1886 -	04-28-1969
Leona Amburn	04-30-1917 -	01-22-1937 (Wife of Ervin Montgomery)
Shirley Esta Montgomery	11-24-1935 -	09-02-1936
Ivylyn Imogene McCormick	2-12-1928 -	08-07-1929
Billy Gray McCormick	04-18-1932 -	06-11-1933
Pearl Moore McCormick	12-15-1896 -	06-09-1956
Eligah Joseph McCormick	03-21-1869 -	12-10-1952
Wilson McCormick	05-23-1901 -	11-23-1977
Dan Martin	06-01-1867 -	02-02-1920
Vick W. Martin	06-03-1867 -	01-13-1914
Sally Puckett	1925 -	1925
Dora Callaway Puckett	1883 -	1968
Jube Puckett	1884 -	1940
M. Tabor Jarvis	09-07-1893 -	01-12-1962
M. H. (Bettie) Jarvis	12-10-1891 -	12-14-1978
Rebecca Lorene McCormick	11-15-1891 -	12-14-1978
Audrey A. McCormick	10-09-1921 -	11-02-1969 (S1 USNR WW II)
Unmarked		
Unmarked		
Gertrude Ellen Moore	08-23-1975 (age 59 years 27 days)	
Willie Edgar Moore	02-12-1975 (age 77 years 1 month 8 days)	
Funeral Home Marker - no name		
Guy C. Golding	02-14-1914 -	09-17-1963 (PFC Calvary WW II)
Elizabeth Wood	05-22-1845 -	11-26-1918 (Wife of G. W. Wood)
Rock - no name		
Funeral Home Marker - no name		
Edgar D. Mahone	06-02-1954 -	10-13-1975
Lola B. Wood	05-13-1908	Still living
W. David Wood	10-18-1944	Still living
W. Green Wood	06-07-1900 -	11-30-1971
William Bradford Wood	08-16-1948 -	07-11-1975 (SP4 U.S. Army)
James L. Bowles	08-05-1912 -	08-25-1913 (Son of R. S. and L. E. Bowles)
Lessie E. Bowles	06-22-1917	(aged 23 years, Wife of R. S. Bowles)
Robert S. Bowles	05-26-1889 -	10-23-1977
Annette Bowles		1922
Rosa Lillie Shinault	07-28-1873 -	05- -1936
Etta Shinault	03-03-1895 -	09-09-1936
Manuel Shinault	12-20-1874 -	06-15-1957
Funeral Home Marker - No name		
Sammy Ray Shinault	08-07-1961 -	08-08-1961

Gracie Evola Shinault	05-14-1907	-	08-04-1989 (Age 82)
No Name - Funeral Home Marker			
No Name - Cross			
James M. Shinault	04-02-1902	-	12-23-1970
Annie H. Hodges	04-02-1902	-	01-24-1973
Eldridge P. Hodges	12-14-1902	-	07-18-1976
John A. Clonch	1892	-	1980
Polly Cloncz	(No Date)		
Richard J. Moore	04-26-1889	-	08-09-1965
G. H. W. (No other information)			
Bettie Elizabeth Woods	09-20-1902	-	09-20-1902
John J. Moore	09-17-1863	-	10-10-1935
Ellen H. Moore	04-07-1862	-	02-27-1946
Mary Sue "Mae" Moore Hughes			07-01-1975 (Age 79)
Mary M. Hughes	03-23-1899	-	1978
Stump			
Lula S. Gordon	03-01-1910		
Uless G. Gordon	10-04-1904	-	06-30-1982
Buddie F. Wood	04-16-1901	-	04-16-1901 (Son of R.W. and Sarah Wood)
Glenn H. Wood	09-05-1909	-	1910 (Son of R. W. and Sarah Wood)

16 marked graves at rear of cemetery removed from graveyard located on site of present day Beulah School. (No inscriptions)

These omitted in first printing:

Mary Ruth Richards	07-02-1910	-	12-02-1972
Daniel Mark Cockerham	11-04-1956	-	12-13-1956
David Michael Cockerham	11-04-1956	-	12-13-1956

These buried in cemetery since September 1989:

Lula S. Gordon	03-01-1910	-	08-07-1996
Jim Moore			10-20-1996
John Richards	12-18-1919	-	03-18-1993
Elmer Hodges	05-17-1909	-	08-03-1994
Vergie Atkins	01-17-1917	-	05-30-1991
Winfred Allen Moore	01-07-1929	-	03-02-1993
Lula Mae Cockerham	07-23-1923	-	05-16-1997
Nellie Hawks Golding	06-26-1916	-	10-08-1994
Susan McCormick Nadeau	08-05-1959	-	01-08-1995
Grady Wilson Wood	01-26-1930	-	02-03-1996
M. Stone	07-04-1993	-	07-04-1993



## Part Four

### Pictorial Section of Beulah Ministers



## Ministers Association With Beulah Methodist Church



THE MEETIN.

Peter Beller, minister of Beller's Meeting House, received "what for" from Johnson Snow in early 1800's. Illustration from Fisher's River Scenes.



Rev. Bascom A. York served Dobson Circuit 1885 & 1886. The Brush Arbor Meeting at Beulah may have happened under his ministry. That is not known.



Rev. Carl Reginald Allison  
1913 & 1914



Rev. Mark Quarles Tuttle  
1924



Rev. W. J. S. Walker  
1925 - 1926



Rev. Robert E. Ward  
1931, 1932, 1933 & 1934



Rev. Ivey L. Sharpe  
1938, 1939 & 1940



Rev. Martin William Neckard, Jr.  
1941, 1942 & 1943



Rev. Ross Francisco  
1948, 1962, 1964, 1965



Rev. Arthur Livengood  
1958, 1959 & 1960



Rev. Jesse Sidney Gardner  
1951, 1952, 1953, 1954, 1955  
1956 & 1957



Rev. Donald C. Davis  
1966 & 1967



Rev. James R. Calloway  
1967, 1968, 1969 & 1970



Rev. Michael Shuford 1980



Rev. & Mrs. Tom Hayes 1976



Rev. Roger Wilkins Tucker  
1985



Rev. J. Wayne McMillian  
1985, 1986, 1987, 1988, 1989



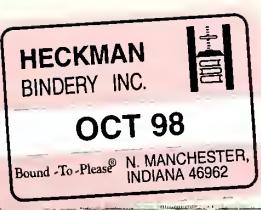
Rev. Dennis W. "Bud" Cameron  
1986, 1987, 1988, 1989











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